

SHAKER AND SHAKERS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon, Col. Co. N. Y. January, 1875.

FIFTY CENTS
PER ANNUM.

1875.

"Seven Thunders uttered their voices."

GLORY to God in the highest—Peace on Earth. In place of war, Good will to all mankind, especially the Household of Faith, who have kept the Gospel and obeyed its first Testimony.

SEVEN THUNDERS uttered their voices—Seven Testimonies.

First Testimony—Against *Generation*—perverted and *per se*. This was the beginning of a New Heaven—new Religious System.

Second Testimony—Against *perverted physiology*—habits of food, dress and occupation, which tend to create and stimulate fleshly lusts, or that ultimate in generation.

Is it advisable, for the children of the RESURRECTION, to leave the use of *animal* food, to the children of the world, who marry and are given in marriage?

Would all, who eat *flesh* meat, be willing to be *butchers*? Change of Life involves change of diet, as with the Egyptian Israelites.

Third Testimony—Against *selfish agriculture*—Robbing the *Land*—taking from it, and not returning to it, the elements of food. The Land should enjoy its Sabbaths of rest—should be cultivated and managed, not in the Heathenish, but in a Godly manner.

The accumulations of ages, of fertilizing economy, on the part of nature, should not be wasted, nor squandered, for temporary ends and objects, without regard to the Laws of compensation which exist between the soil and humanity, and between present and coming generations.

Fourth Testimony—Against *perverted commerce*—creating class distinctions—a general desire to live without work—making labor dishonorable—Land greediness—a desire to own more land than can be taken good care of, ending in speculation.

By these means, the inhabitants of a nation are withdrawn from the land and heaped up in villages, towns and cities. The productive agencies of the country exist in the form of young men and women, whose food is all raised for them, by a few over-worked agriculturists. Their clothing, made by operatives and machinery, in large factories, where disease-creating conditions are ever present. These landless, homeless classes, in different nations, under the same system, are often involved in strife and strikes with the capitalists, or in national wars of mutual destruction.

Fifth Testimony—Against *perverted, debauched Literature*—the mind-food of mil-

lions—sustaining all the seven plagues of Babylon—Generative lusts, by obscene Literature—Physiological lusts, by advertisements, which cause the sale of adulterated and disease-creating food, and then of an endless amount of death-creating medicines, administered by legal and illegal quacks, who live and thrive upon the sins of the population, no better than themselves. It being like Doctor, like dupes.

No National wars could be long maintained without war literature and war instrumental music.

Sixth Testimony—Against the *prostitution of Spiritualism*—Spiritualism, the mother of Science, has been largely prostituted to selfish ends and purposes. "In her was found the blood of Saints and Martyrs—of all that was shed upon earth." The holy wars and crusades, and the murder of Spiritual Media, as *witches*, is common to man, and has abounded in all the Kingdoms of our Christian Babylon, not excepting America. Millions of men and women, shabbily got up by perverted generation—badly educated, by perverted physiology, agriculture and commerce, who have passed to the lower Spirit World, return to Great Babylon—unclean spirits—making its Church Organizations their cages and domiciles.

Seventh Testimony—Against the *prostitution of Religion*—Religion, instead of Love, to God and Humanity—to God in Humanity, is so perverted, or inverted, as to become the synonym of *Hate*. Those, possessing it in the largest measure, being distinguished, as murderers, above all others, either as national warriors and manufacturers of war implements, so that the Heathens are constantly learning the arts of war from the *Christian* nations—as witness China and Japan—or they are pre-eminent as inquisitors—religious persecutors. Whole Peoples have, by them, been exterminated from the earth, and doomed to an eternity of unbearable torment.

RELIGION, in its normal condition, is a Dove of Love and goodness. It immediately flits away from the heart that admits the demon of hate. To contend about religion, is to lose the thing contended for.

THE Mikado is making almost as good a thing out of his reformation as Henry the Eighth did of his. One of the discarded gods of Japan is advertised for sale in a Japanese paper in the following terms: "For sale, at Kama-Kura, a very fine idol with six arms. It is fifteen feet high, and was cast in bronze, at Sheffield." Sheffield now shares with Birmingham the doubtful honor of supplying, with impartial generosity, missionaries and bibles to the more inquiring among the heathen, and idols to those who prefer to walk in the old ways.

REALITY OF MATERIALIZATION IN PHILADELPHIA.

To the Editor of the *Banner of Light*:

I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materialization by the Holmeses, in June and July last, assume to decide, in advance of personal observation, that these manifestations are the result of imposture.

I attended forty of the sittings then held. No one who saw "Katie King" walk about, and heard her speak, and touched her, ever doubted, for a moment, that she was a living, thinking being. Either, then, she was what she professed to be—a spirit from another world—or else she was a confederate, secretly introduced by the Holmeses for purposes of deception.

But if human beings cannot pass and re-pass at pleasure through the substance of a brick wall or of a stout walnut partition, then, under the conditions we obtained, entrance to or exit from the cabinet except by the door into the parlor where we sat, was a *physical impossibility*.

It follows that, if human senses are good for anything as evidence, the "Katie King" whom I and four or five hundred others saw and heard last summer was a spirit not of this world.

Of all this, and especially of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article, to appear in the January number of the *Atlantic Monthly*, which I am preparing with the strictest care, containing a record of what passed during these sittings.

I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

ROBERT DALE OWEN.

Philadelphia, November 2d, 1874.

IDOL WORSHIP.

If any presume that the day of idolatry is past, we would hasten to relieve them of the hallucination, and raise a warning cry against the false gods of the day in which we live. At no time, in all past human history, has idolatry been more prevalent than now—never has the imperative proclamation, "Thou shalt have no gods but me," been more needed, nor more opportune. And when we think of the gross blindness of the people in by-gone days, these remarks become all the stronger. We are too apt to look with extreme pity or disgust, upon those we have chosen to call heathen, because they paid much adoration to curiously carved blocks of wood or stone, forgetting meanwhile that these are the most harmless practices of all idolatry. The homage paid to flesh and blood, to gold, to institutions of various kinds, and to "idols dwelling in the heart," far surpasses, in extent and in depravity, any former age since the history of the world began. To enumerate for denunciation, all the idols that are holding carnival in unregenerate hearts, would fill volumes; and we purpose no such undertaking. But against the whole army of figures, animate and inanimate, that are occupying the place of

Christ in the heart, we would bear testimony, while we endeavor to point out some few prominent gods, that are worse, and more worshiped than any fixture of wood or brass ever erected by any heathen. That selfishness is the great idol and sin of the world, there can be but small success at denial. That nearly all things are made to bend to the worship of self, needs but little evidence to render general proof. Inclination may lead us to set apart the Bible as an object of adoration. The same may be said of the Sabbath. While we know that without the spirit of truth, the letter or materiality killeth; and that "the Sabbath was made for man" and not man to worship the Sabbath. Thus selfish inclinations would cause us to live to uphold any and all institutions that would further the demands of self. Instead of making institutions the means of self-control, abasement and consequent elevation, we too commonly seek to make them the objects that shall ultimate in selfish redundancy. Making money, position, fashion, dress, luxury, or any dominant desire we may have, is an idol before which we are tempted to bow perpetually, consecrating thereto the first fruits of our thoughts and affections. With us, as Believers, there is as much danger of idolatry as in any class of people known. We may pride ourselves upon the peculiar purity of our lives, and at the same time be idolatizing institutions of mammon in some of his protean forms. Living apart from the world may become a matter of such lazy selfishness that we make it a matter of studious gratification. We are liable to make the garments we wear, objects of worship, and instead of their being representations of principles that are true, they take the precedence of the principles themselves. Principle is the main thing. Let institutions, young and old, subserve the purposes of godly principle; and not principle humiliated to sustain any institution. Self-abnegation, in some particular point or points, may be very good; but this can never answer the purpose of an entire submission to principle. To eat or drink that we may expend our strength in the gratification of other lusts, is a common species of idolatry. The lusts for good (?) living will sometime appear to us as bad as any other lusts. The seating of some human favorite in our hearts to rule or bias our conduct, where only principle should sit, is still another common idolatrous shrine. The common god of the age is gold; and this god worships the goddess of fleshly lusts. And look where we may, the world over, we find but few exceptions from the general rule that the worship of women, land, and kindred monopolies, have been the idol-causes of all the wars and afflictions that have ever cursed poor humanity. Let the object of our heart's worship be God alone, and to love our neighbor as ourselves will be consequent fruits.

G. A. Loomas, Waterlet, N. Y.

THE importance of ventilating bedrooms is a fact in which every one is vitally interested, and which few properly appreciate. If two men are to occupy a bedroom during the night, let them step upon the weighing scales as they retire, and then again in the morning, and they will find that their actual weight is at least a pound less in the morning. Frequently there will be a loss of one or two pounds, and the average loss throughout the year will be more than one pound; that is, during the night there is a loss of a pound of matter, which has gone off from their bodies, from the lungs partly, and partly through the pores of the skin. The escaped material is carbonic acid and decayed animal matter or poisonous exhalations.

SECOND THUNDER.

BELoved ELDER J. B. VANCE, *Alfred, Me.*

The Lynn "Record," containing an account of your successful meetings there, is received. I have just finished re-reading your able address — wise in spirit, luminous and logical in matter.

To see the rising class — the young men — coming up to the help of the Lord, is a great comfort to my spirit.

"Who shall go forth in this fight? The young men of the princes of the provinces."

"Who shall order the battle?" Henceforth these must fight the battles of the Lord — Truth against Error — the New against the Old: the second thunder sounding to raise the dead in Nature, and to awaken those who are sleeping in the dust of the earth, in the present Gospel degree. Dust was to be the serpent's meat, even in the Holy Mountain.

In my day I have striven zealously to do my work. I have fought the good fight, and kept the living faith of a Gospel-increase alive in my own soul, and in the souls of many others. I glory in the cross I have borne against physical lusts, other than those of generation. I am joyful in this day because I have "suffered in the flesh," having ceased to eat flesh thirty-five years ago.

The battle has been a heavy one, for the pioneers, but victory lights upon our banner. The morning dawns; the end draws near, when the waters of truth, like the Mill river flood, will burst the barriers that have so long held them in check. Pretty soon the old theological dam will give way all at once. It cannot much longer withstand the wear and tear of waves succeeding each other, keeping up a continuous, everlasting pressure of new ideas, right from the inner heavens.

The primary fundamental principles of the Old Theology, laid down by the Council of Nice, reformed by Luther, Calvin, Servetus, and their successors, Knox, Edwards, Bushnell, Beecher, Cheever, Tyng; and reaffirmed and reissued by the Evangelical Alliance — these, with Scott, Clark, Miller and Grant, and all the rest of them, are done for — the dam will give way!

My work has been to help start the lower tier of theological stones and timbers in the old dilapidated structure. In the New York Tabernacle, a long time ago, I declared that the God of Israel was a medium of powers still above him; that, even under Scripture ruling, "He called them gods, unto whom the word of God, from higher powers — the Christ-Heavens — came."

It was strong meat for many; and when I affirmed that Jesus was not the Christ, any more than Ann was the Christ; that as she was a woman, and a Gentile one at that, so was Jesus a man, a Jew, who as truly confessed his sins as did Ann Lee, or as any one of us has ever done, everybody felt that that was just as the thing ought to be. But would not the old dam of the first cycle go, if these positions were admitted and suffered to become Orthodox?

Have we not all, in the world, been educated in the old theology of a God above

law, a mythical Jesus, or Christ, and of the holy Protestant Scriptures? Did we not practically believe and hold them as the word of God? Was not the Protestant translation the true one? Were not the apostles — to say nothing of Jesus — unbounded in knowledge, perfect in doctrine? The fall of man from the holy, immaculate state in which God created him, a full grown angelic being, by virtue of his existence, without any travail of soul — our great loss by Adam's great sin, *these must not be questioned!*

As antichrist began to work in the Primitive Church, has he not continued to work in this Church, in all physical and physiological matters; for was not sickness, amongst us, a matter over which we had no control? Was it not a wise dispensation of the all-wise Creator, entirely beyond human supervision?

I take these positions: First, the Mosaic law is fundamental to the Gospel; they belong together — complement each other. Second, there is a sharp distinction between Jewish and Gentile Christianity, which must be removed. Third, all parties and processes, connected with the generation of Jesus, are unchristian, and do not belong to the resurrection order. Fourth, no man or woman was ever born a Christian. Fifth, generation, whether of Gods, Christs, Holy Ghosts, Angels, or Men and Women, is demonstration, strong as proof from holy writ, that the parties concerned, from beginning to end, were in some one of the earths — the most outward and external proceeding from the creative fountain of Deity, the lowest of all normal spheres. The hells are abnormal. Jesus trailedd into Christianity. Like all Jews, he believed in a physical resurrection, and headed a general movement in the spirit-world, to actualize it. He failed, but not without achieving a partial success, by raising Lazarus, returning to his own body, and also raising the bodies of many other of the saints who had died in the faith of a physical resurrection, and whom nothing but the fact of reëntering their former bodies, and then dying over again, could convince and confound. They all belonged to the same race of our modern antichristians, of whom the Second Adventists are the most logical type.

As a Jew, Jesus believed in war; he practiced it in the temple. When arrested, his company possessed, if indeed they had not sold garments to provide swords. He expected spiritual assistance, and as a good Jew, properly so. He headed a general insurrection against the powers that were, in the belief that he would be sustained by supernatural phenomena, as were the Jews, against the inhabitants of the land of Canaan. At his birth, he was so noticed. Why not in becoming "King of the Jews?"

The apostles all believed in the physical resurrection, "Dunlavy" did not perceive that fact.

Spiritualism is a science, not a religion. Hitherto, we, as Shakers, have been but a Gentile Pentecostal Church, comparatively ignorant of the physical truths of the Jewish order, which the Jewish Pentecostal Church fully understood and indorsed eighteen hundred years ago.

The marriage of the Lamb has not yet occurred, except so far as Ann Lee and her successors in office, power and trust, have been connected, by magnetic and spiritual association, with Jesus and the Jews of the Pentecostal Church, in the spiritual world.

This Gentile Mother Church will hear the seven thunders, before she will receive the whole counsel of God. Then will come the day that will be as the light of seven days.

It is a novel idea, that good old Believers, who thought themselves perfected Christians, far better than any Jews, will yet have to learn truth of them; that a perfect union between the old saints of former dispensations and the new saints of this order, must be effected, each party giving and receiving truths, one from the other, and becoming joined like a ring.

These and similar truths are now pressing upon Believers from the spirit-world. We must fall at the feet of Jesus, like Paul before Gamaliel, and accept him, not as a Catholic, a Protestant, nor a Greek Christian, but as a Jewish Christian.

The old "dam" must give way, then the "flood" of truth will carry off a lot of rubbish. Old things will pass away. When the "dam" breaks, the waters will do the rest. Judgment begins at the house of God; and it is a great work to convert into real Shakers, many Believers who have passed out of the body. How could it be otherwise?

When in the world, I was joined to a company of materialists—radicals—unto whom the first principles of the new earth were being revealed. We loved our fellow-man with a love that many Christians might do well to emulate. But God put it into our hearts to hate the *Old Mill Dam*—all the old theologies of Christendom, of Babylonian confusion. With the subtle waters of natural truth we worked away at the "old dam," like beavers, until we removed the lowest tier of foundation stones and timbers, held together by rotten cement, under shoddy contracts.

First, we claimed the right to think, to reason; the right of conscience. Second, that belief was the result of evidence, not of authority. Third, that woman was the equal of man, except in physical strength, possessing the same right; that it was her province to regulate reproduction in all respects, just as females of all other animals regulate it. In government, in property, and in all duties of citizenship, there should be no invidious distinction nor disparaging preferences. If war was improper for woman, that was proof that it was also improper for man—was wrong *per se*. Fourth, that the land belonged, by inalienable right, to the race, not to individuals; and that land monopoly preceded all the wars, and wars created chattel slavery, wages, slavery and poverty—diseases coming in from secondary causes.

We were as truly inspired, though we knew it not, to reassert and bring forth these primary truths of a new earthly order, as were Ann Lee and her compeers, to reassert and bring forth the first principles of a New Heavenly Order. And that new spiritual order will never exist in its glory, until

it recognizes, in full, the truths pertaining to a millennium on the earth, even as they are recognized by the first Pentecostal church in the spirit-world: A true, godly, scientific agriculture, conjoined with a perfect physiology, that will remove the causes of all diseases in the new earth and from the new heavens—a dietary as pure as was the manna, and as natural.

Because these truths are a two-edged sword, cutting both ways upon physical and theological errors, in the natural and spiritual orders, is he who iterates and reiterates them therefore an enemy?

Is not truth our dearest friend,

Guide and guardian evermore?

Will it not our plans subtend,

Reaching the immortal shore?

Fraternally yours, F. W. EVANS.

Mt. Lebanon, N. Y., June 17th, 1874.

BIBLE SPIRITUALISM.

—O—
BY D. WINDER.

TRANSFIGURATION AND MATERIALIZATION.

TEXT:—"Jesus took Peter, James and John, and went up into a high mountain to pray; and as He prayed, the fashion of His countenance was altered, and His raiment was white and glittering; and behold there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.—They (Peter, James and John) saw His glory, and the two men that stood with Him."—Luke 9: 28-32.

THE history of the physical sciences,—their discovery, progress and development,—is being repeated in the new spiritual philosophy. A little more than two centuries ago, Galileo was imprisoned for uttering the discovery that our globe revolved on its axis. Previous to that time, and long after, eclipses of the sun and moon, the appearance of comets, and the lurid glare of aurora borealis, were regarded as supernatural phenomena, foreboding some dire calamity to the children of earth.

We have an example of transfiguration in the case of Stephen, the first martyr to the cause of Jesus Christ. When he was brought before the Jewish Sanhedrim, and false and grievous charges brought against him, we are told by the historian, Luke, that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." He was not only transfigured, but his spiritual vision was opened, and he cried out, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—(Acts 6: 15, and 7: 55.)

Advance has been made in all the physical sciences, as well as in astronomy. The mysteries of the material world are rapidly unravelling, elevating the human race to a physical plane far beyond either the comprehension or credence of even our grandfathers. A corresponding advance is being made in the mental, moral and spiritual sciences. Not only the crude ideas of the ancients in reference to natural phenomena, but the old theological dogmas and creeds are being rapidly exploded, giving place to a more rational and consistent system of moral ethics. The present is evidently a grand epoch in the history of our world; especially in its moral, religious, and spiritual phases. And it is a significant fact, that the most startling religious and spiritual events of the present times, are almost exact duplicates of those which characterized the period when Jesus of Nazareth sojourned on earth. The history of the Nazarene and his followers is being repeated, although this fact is fully recognized by comparatively few at the present time, owing to the perversion and misapprehension of the events of both periods. In the imagination of the masses, the events of the Nazarene period are exaggerated, while the events of the present are disparaged and underrated. Unbelievers in modern spiritual phenomena delude themselves, in assuming that

if they could see such prodigies as are ascribed to Jesus and his disciples, they would be convinced; but the fact that thousands who witnessed the so-called miracles of Jesus, rejected all his pretensions, fully demonstrates this delusion. Influenced by pride and selfishness, when they could not deny the phenomena, they imputed them to satanic power and influence, or deceptive magical arts. It is just so now.

It seems to me that even the most advanced Spiritualists are not aware of the grand stage of progress already reached in this glorious development of heavenly experience and truth. As the materialization of disembodied spirits, so as to render them visible, tangible and audible to ordinary mortals, is now a demonstrated fact, by the most rigid scientific tests, I am persuaded the way will soon be opened for the free intercourse of kindred spirits, in and out of the flesh. We shall then realize the words of Paul: "Ye are come to an innumerable company of angels, and to the spirits of just men made perfect."

In our text, we have an example of two phases of spiritual phenomena, *transfiguration* and *materialization*; the latter in the cases of Moses and Elias, who had long been inhabitants of the Spirit-world; the former in the case of Jesus of Nazareth, still in the flesh. This phase,—*transfiguration*,—I regard as the highest to be obtained by earth's children in the flesh; while materialization, with all its consequent results, is the highest phase of development on the part of disembodied spirits, in their relation to our mundane sphere.

Jesus was then in his material body, and Moses and Elias in their spiritual body. The transfiguration of his body, and the materialization of theirs, had, no doubt, the effect to produce a uniformity in their appearance.

While on this subject, I wish to draw the attention of advanced Christian Spiritualists to the peculiar physico-spiritual status of Jesus, during the forty days that intervened between his resurrection and ascension. The solution of this apparent mystery remains as one of the future achievements of Spiritual Philosophy. If we understood all now, we should have no more to learn; progress in spiritual knowledge would be at an end. The further we advance in spiritual science, the more we understand of the historic records of the New Testament; and the more firm and abiding our faith becomes in the truth of these records. Old theologies have proved a total failure in explaining and harmonizing these records. With them, the words "miracle" and "mystery" are satisfactory answers to all inquiries they cannot answer. With us, our answer is, "ignorance of spiritual laws."

In the first place, it is certain the records testify that the physical body of Jesus was dead and buried, and that his soul, or spirit, went to hades, the ordinary place of departed spirits, called the intermediate state. It is also certain that his physical body was raised from the dead, and re-occupied by his soul or spirit, until his ascension to heaven. These facts are distinctly stated by the four Evangelists, and recognized as true by the Apostles in all their speeches and writings. Peter, in his famous discourse on the day of Pentecost, says: "His soul was not left in Hell (*hades*); neither did his flesh see corruption." Theologians attach to the word "Hell" the idea of a lake of fire and brimstone. The detailed account of the scene at the sepulchre of Jesus; the testimony of angels who met the disciples there, and invited them to "see the place where the Lord lay;" the meeting of Jesus in person by the disciples, as they were hastening to inform their brethren; His hailing them; their holding Him by the feet, etc., all show that His physical body was reanimated. Hence He was called the "first fruits of them that slept." He was the first who was raised from the dead to die no more. He appeared to His disciples on various occasions after His resurrection; and on one occasion, when they were alarmed at His sudden and unexpected appearance, and supposed they "saw a spirit," He invited them to handle Him, saying: "A spirit hath not flesh and bones, as you see Me have." He also asked them if they had any meat (victuals), and He ate before them, to convince them that He was not a spirit, but the veritable Jesus of Nazareth, in the same body He occupied before His crucifixion. Between His resurrection and ascension, He had the power to appear and disappear at pleasure: to enter into the rooms where the disciples were assembled, with the doors bolted and locked for fear of the

Jews. He met the disciples on the road, and "their eyes were held that they should not know Him," until He pleased to make Himself known. This phase of Physio-Spiritual Philosophy, though remarkable and extraordinary in Jesus, was not peculiar to Him. In the eighteenth chapter of the acts of the Apostles, we have an account of Philip, the deacon, whom, so soon as he came out of the water, after baptizing the Eunuch, the "spirit caught away, and the Eunuch saw him no more." This phase of Bible Spiritualism remains yet to be developed in our new, or modern spiritual philosophy. As the angels are revealing the chemical process by which spiritual bodies are materialized, when we reach the phase of transfiguration, no doubt they will explain this also.

Is it unreasonable to conclude that the twelve men, whom Jesus educated as his scholars, understood what his views about the resurrection of his body were, and that, as he believed so did they believe?—E.

SHAKER CONVENTION.

In Steinway Hall, New York, Nov. 22, 1874. Delegation of sixteen Shakers.

PROGRAMME.

Will Shakerism depopulate the world?—Primary ideas of God—The God of the Jews not the Deity—Jesus not the Christ—Spiritualism a science, not a religion—It originated among the Shakers eleven years previous to the Rochester Rappings—The Angel of Spiritualism—Rev. chapter 18—Swedenborg cotemporary with Ann Lee—Father Evans' recent visit to the Eddys—Spirits can materialize and are materialized.

True religion based on physiology, and secures salvation of both soul and body—supplying all spiritual and temporal wants.

Two Great Fundamental Orders—the earthly Order, based on correct Generation, with co-operation, and the Heavenly Order, based on Christian Celibacy and Community—A new Heaven and a new Earth.

In the Millennium, the civil government will hold the land as common property, and all labor will be performed by co-operation—a final solution of the capital and labor question—The Equality of Woman recognized—All Government offices held by intellectual celibates.

The Spiritual Government or Order based on Divine Revelation, through Spiritualism, resulting in Christian Celibacy and Community.

History—from the Jewish Pentecostal to the Gentile Pentecostal Church, founded by Ann Lee.

"The Reign of the Beast"—"The Woman that fled into the wilderness," and the "Two Witnesses," were all in the 1260 years, ending in 1793, when the Shaker Order was established.

The "Beast that came up out of the sea," was Catholicism—"The Beast that came up out of the Earth, with ten horns," Protestantism—The "Ten Horns" were Skepticism, Infidelity, Scientism, Rationalism, etc.

Gentile Christianity is based on Generation and private property—Its product is blood, war, prostitution and all phases of crime, through the union of Church and State which should be separate.

The "Doctrine of Devils"—"Seven Seals"—"Seven Trumpets"—"Seven Vials"—"Seven Plagues"—Perverted generation, Physiology, Agriculture, Commerce, Literature, Spiritualism, and inverted Religion.

Christ's Second Appearing took place in Ann

Lee—In 1793 the foundation of the new earth was laid in the American government, which is yet to be developed into a Millennial Order.

Danger of putting the Jewish War God into the American Constitution—Catholicism in Europe culminating in Infallibility—Protestantism in America has culminated in the Beecher-Tilton lawsuits.

A new Creation—Church and State are to be separate—The People will live in one of the two Orders—Generative Co-operation, or Celibate Communism—In both Orders will be Health of Body—All Disease, Pain and Death will be removed from the people, who will enjoy life in health and happiness.

G. F. Train writes, "The Shaker Convention was a grand success, and is still shaking Babylon through the press."

The Graphic gave a pictorial view of the Convention, quite good.

ELDER EVANS AND THE EXECUTIVE MANSION.

What a text! Would you be understood there is any relation between Elder Evans and the Executive Mansion?

I would be understood, may it please ye, no such thing.

What would I be understood? I would be understood, that in pursuance of Elder Evans' prophecy of the increase of God—the New Earth—the New Generative Order, wherein shall dwell Righteousness, the next occupant of the White House may be a celibate. Why, bless your dear souls, don't you see, the Empire State, true to her motto, has already taken the initiative?

Sensible people comprehend that Official Station involves much drudgery. Fools don't see it. Sensible people comprehend that Paternity and Maternity involve much drudgery. Fools don't see that. In the New Earth aforesaid, the Righteousness aforesaid will vouchsafe to the performers of the drudgery last aforesaid, immunity from the drudgery first aforesaid.

Those who prostitute Official Station to low ambition, or pelf, and those who prostitute the Reproductive powers to gratification purposes, are fit subjects for Physiologists Reformers. Amen.

O. Prentiss.

SYMPATHY.

"A soft answer turneth away wrath; but grievous words stir up anger." How little we appreciate the amount of good to be derived from kind words. The tides of men's lives are turned by kind words, fitly spoken. A cheery "Merry Christmas," or a "Happy New Year," will draw one from a gloomy contemplation of self, and fill the heart with charity and love for all mankind. Many, upon the verge of a foolish, wicked action, are, by a pleasant word, or kindly recognition, drawn away, and made to look upon their trials and crosses in a light modified by the sympathy so expressed; and with renewed zeal gird their armor of good resolves the closer, and spring forward in the battle they are waging against their own terrible pride and passions. So let us not only sympathize with one another, but express our sympathy; and in so doing enlarge our charity for the short comings, and our appreciation of the struggles of others in the way of right. Then let us cultivate our powers of sympathizing; let us grow womanly in this respect, and learn to use tact and delicacy in our sympathies. Let us cultivate our sensibilities, so that we may intuitively understand the conditions of others, and be quick to sympathize and help. Let no lives be lost through the lack of cheering words. E.

BOOKS.

"The Gardarene or Spirits in Prison," by J. O. Barrett, and J. M. Peebles, Colbey & Rich, Boston. The names of these authors is a guarantee that the money of purchasers will be well invested.

"Eating for Strength," by Dr. Holbrook, No. 15 Laight St., New York, filled with short articles and recipes, which those who cook or eat food will find useful.

"Primitive Christianity and Modern Spiritualism," by Eugene Crowell; Vol. 1, G. W. Carlton & Co., New York. A very interesting and instructive book—an educator.

[From the New Haven Daily Press.]

SHAKERS.

From Elder Frederick W. Evans, etc.:

We learned that the Shakers, who are the followers of "Mother Ann" (Lee), are believers in the fulfillment of her prophecy, which was "the gathering of persons to the gospel of Christ's second appearing, of which she was the messenger." For this they hope, labor and watch. They also believe in "community of goods," and instead of attending solely to one's spiritual necessities, they care for and supply the temporal wants. The Shaker societies have never extended beyond the bounds of the United States, which is accounted for by them from the fact that their religion cannot exist and flourish except under such governments as secure freedom of speech and of the press, liberty of conscience and perfect separation between Church and State.

About twenty-five years ago the use of swine as food was discontinued, and they use no alcoholic preparations except under medical advisement. Their objects in dress are modesty, health, and comfort, and unless these virtues can be promoted they never change their fashion. The other virtues which they claim are sexual purity, temperance in food, and all other things; neatness, industry, peace, charity to the poor, and a prudent saving economy in all temporal things. Each sex works in its own appropriate sphere of action, there being a proper subordination, deference and respect of the female to the male in his order, and of the male to the female in her order, so that in any of these communities the zealous advocates of "woman's rights" may here find a practical realization of their ideal.

We were not of course permitted to observe their peculiar form of private worship (there was no public meeting), but every one knows that they serve God by singing and dancing, as they are "moved by the spirit." They quote the customs of the Jews, who made their Sabbaths joyous festivals, and rejoiced before the Lord with music and dancing as a justification of their mode of worship.

We will not longer tire your readers with our visit to the Shakers except to say that order and neatness everywhere prevail, not only in their numerous buildings but also on their farms and in the streets. So far as we have consulted with residents in the vicinity there is but one opinion regarding the dealings of the Shakers, and that is that they are upright and honorable in all their transactions between man and man.—"Our Local S."

CHINESE BANKRUPTCY.

THEY settle all money disputes among themselves, never appealing to the courts. They have a novel bankruptcy practice. On the last day of the year, the Chinaman who is unable to meet his obligations, pays the largest percentage he can, declaring his inability to do more. On New Year's morning his creditors forgive him, embrace him, and declare him "free of the books." Afterward, if able, he cancels the debt from pride, not obligation. In their cooking neither butter nor milk are used.

Albert D. Richardson.

We don't believe there is a calm thinking man in Wyoming who does not feel that woman's presence at the ballot-box has worked for us, in the matter of elections alone, the greatest reform of the age. Our elections used to be a general public row and riot, which would put to shame a Donnybrook fair. Now they are as quiet, orderly and peaceable as any other assemblage, no matter how heated and excited may be the campaign.—*Laramie Sentinel*.

RELIGION is the exclusive property of none. All religions are true in essence and aim; all are sadly mixed with error and distorted by superstition. That religion will have a purer and higher interpretation is one of the certainties of the future. To this the labors of all good men converge and no doubt it comes as rapidly as it should.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

[Address at Steinway Hall.]

RENOVATED WOMAN.

FRIENDS: We appear before you as representatives of an Order of people, who have been misapprehended; and their mission has generally been misinterpreted. It is not our work, nor purpose, to reprehend others for not believing, and seeing eye to eye with us, so much as to reprove wrong in ourselves; and to practically raise the standard of moral virtue and spiritual truth, so high, that others may thereby be led to glorify God, in word, in deed, and in truth.

Names, sects, parties and *isms*, are of little account. Every sect holds some imperishable truth that belongs to God, its Fountain and Source. Truth will live. It is strong, and will ultimately displace error. As far as *Shakerism* embodies Truth, it is potent to shake what is false and untrue. But *Shakerism*, and its adherents, will be tested by truth's unerring standard; and whatever is erroneous in their theory, or practice, will be outgrown and left behind. The wheels of progression are moving and naught but truth will stand, "when God in the glory of His majesty ariseth to shake terribly the earth." The work of shaking is not a new thing. He shook the heavens and earth in the Jewish dispensation; (their civil and religious institutions.) And yet once more He has promised to shake all things that can be shaken. Shaking and removing error, and establishing truth, will not be accomplished by sudden revolutions and great upheavals in society, so much as by *degrees*, and in ways that will meet the reason and conscience of intelligent immortal beings.

The times in which we live are propitious, fraught with actual and portentous events. Slavery, in its grossest form, has been abolished. At what cost of physical life, material wealth, and moral virtue, the captive's chains were broken, will be seen and felt when the present generation shall sleep with their fathers. Such wounds are not soon healed.

Now, *Woman* is beginning to hear the trumpet's voice, which is sounding loud and clear, calling her to come forth from the tomb wherein her best powers and capabilities have been buried and lain dormant so long. The time is fulfilled, and an Angel of the Lord has rolled away the great stone from the door of the sepulcher, and is calling upon woman to leave her grave clothes behind—to be resuscitated—to assert her liberty, and to arise in the dignity of womanhood, under the influence of regenerate life and love, and henceforth breathe the air of freedom. She has a work to do—a sphere to fill—a standard to raise, and the demand for labor is great. If woman would work successfully, she must keep within her own sphere. The distinctive lines between the masculine and feminine are clearly defined.

Love, refined from sensuality, is woman's stronghold! There is great power in true love! As far as woman is guided and influ-

enced by *that* power, she represents the Motherhood in Deity. Man, by his stern logical powers, his strength and wisdom, represents the Fatherhood in Deity.

The sea and land have their prescribed limits. So with man and woman. Each should have full freedom to act in their own spheres, according to the behests of conscience—moving in harmony—being mutual aids, the one to the other; for without concert of action, little good can be attained.

As in the natural family circle it is difficult for man to fill the office of father and mother both, so is it quite as difficult for a male priesthood to minister and perform the duties and requisitions of both male and female. Male Saviors need the co-operation of Female Saviors in the work of regeneration.

The duality of Deity is a *grand truth*, long kept within the veil; for the reason, that humanity had not progressed unto it. As the veil is removed, and *that* truth is revealed, the mystery of godliness will pass away. Who will not joyfully trim up their lamps, and go forth to meet the Bridegroom and Bride—a perfect Parentage—to feel a Father's strength, and a Mother's love and care? O, the tenderness of a heavenly Mother's love! How barren the churches are without it! Many weary and sin-sick children have pined and sorrowed for a spiritual Mother's love, and knew not how, nor where, to find it!

Now, the maternal spirit, from the highest heavens, is descending through "many mansions," or spheres, using various instrumentalities, to vivify, warm and bless the race. Many hearts are made glad; and a shout is heard—Welcome! thrice welcome, every dove messenger, sent by our heavenly Mother, to the earth sphere. This beautiful spirit is quickening the hearts of many daughters, and opening their eyes to the necessity of energetic action. Already they are putting forth strong efforts in the temperance cause—taking a noble and honorable part, and from our hearts we say "God bless and prosper them." In the promotion of *Peace* principles, they are also working energetically, and, we hope, successfully. If *Peace* prevail, *War* must cease. All can see that two opposites—*love* and *hate*—cannot rule in the human heart at the same time.

We watch with profound interest every endeavor—whether by visible or invisible agencies—to reform and elevate the race to which we belong.

The *sexual* question which is now agitating the public mind, and causing society to reel and totter to its very center, is of vital importance. The fountain of physical life is corrupt—exceedingly *foul* and *diseased*! Can it be purified and made healthy? If so, by what means? The marriage relation is perverted, and now chiefly used, as a cloak for licentiousness—legalized adultery. Where, and what the remedy? Will it be found in casting off *all* restraint? These questions remain to be answered. But this truth we can fully comprehend, i. e. Man and woman, unaided by power from on high, cannot roll back the flood of sensuality, which threatens to deluge the whole land. Who can look

upon the rising generation, and contemplate the destiny of unborn millions (unless a radical change in society be effected), without having their feelings stirred, and uttering deep cries of, "Lord help and save."

We need a better, purer administration in civil government. The vanguards of the nation should be constituted of the best minds. As *public opinion* is one of the *great kings*, to whom the American people bow and do homage, the *creators* of public opinion should be men and women of sterling integrity and principle; who will raise a standard of morality and justice, in the councils of the nation. And they who, through love of pelf and vain ambition, are governed by political intrigue should be counted unworthy to bear rule. The religious progress of a nation greatly depends upon the status of the civil government of that nation; for the *civil* power is the basis upon which the religious must rest.

How much the growth of virtue and true religion is retarded, by *FASHION*, the *goddess* that rules and binds the female portion of the population of to-day; unto whom they bow the knee, and give their time and strength. It is a *great idol* in the land, that needs to be broken, just as much as the brazen images, and gods of wood and stone, that *Christian America* sends her missionaries into foreign (so-called) heathen lands, to demolish. There are some noble exceptions, who feel the need of true reform; they have resolved to spend less time at the toilet, and give their strength and influence to stay the fearful increase of crime, and help (if permitted) to form just laws in defense of equal rights, for all law-abiding citizens, whether male or female.

A stone of truth has been "taken from the mountain without hands," or visible agency, and is rapidly growing at the present time, i. e., Freedom for woman—her right to be and to act within the pale of God's laws, without constraint from man. That stone will continue to grow and increase, no mortal power can stay its course! Let woman arise and stand upon her feet, and shake herself from the dust of centuries that has gathered over her by the usages of society and false education, and come forth with new life, and engage in the conflict of truth against error, and work for humanity. Let her efforts be directed to uplift her erring, fallen sisters. Fervent prayer, dictated by pure love, will cause the heavens to bend! Angels will catch the sound of deep, heart-felt intercessions, and will joyfully lend their aid. When woman stretches forth her hand unto God, and earnestly pleads the cause of the poor and needy, will He not hear and answer? Woman, in the hands of a higher power, is destined to become an efficient worker in the cause of human progress. Let her be *true* and *just*—*strong* in virtue—repelling every wrong. Then will the creators and upholders of the armies and navies feel the loving, peaceful influence of woman, that will cause the war spirit to hide its hideous head.

By the purity of her life, and a testimonial sword proceeding from her mouth, *sensuality* will be rebuked, intemperance will flee the

land; and the white-winged dove of peace will find a resting place on this beautiful earth! May God, through his working Angels, speed the day!

SELF-DENIAL.

SELF-DENIAL is a subject upon which much has been said and written, and yet it is not exhausted. It is one of the grand old themes upon which we love to dwell; it opens a broad, expansive field of thought and exercise of mind, and affords means for self-improvement.

Jesus said: "If any man will come after me, let him deny himself, take up his cross, and follow me." Perhaps we have not a more perfect example of self-denial than is found in the life of Jesus of Nazareth. His was the full cross against all sin. He resisted every evil temptation and inclination. His whole life, as far as we have knowledge, was devoted to the cause of truth to promulgate pure, undefiled religion, uncontaminated by false creeds and theories. His mission was to establish a faith that would raise mankind from a state of self-servitude, in which he found them, into a higher condition of spiritual freedom.

To accomplish that object, history informs us, he sacrificed all selfish considerations, and went about doing good, teaching purity of life—of which his own was a practical illustration. By a life of self-denial, he was lifted up into the resurrection state, and drew others unto him; and he became a Savior—Redeemer—unto them. He was one of the greatest Philanthropists the world has ever known; and his name will be remembered and exalted through all generations.

While attentively reading the historical accounts of the life of Jesus—how he endured the scoffs and jeers of his ignoble persecutors—the question naturally arises, Why did he endure all this opposition? Why his unrelenting devotion to principle—enduring the cross—despising all shame that his cruel oppressors sought to heap upon him? The answer is: "Because he loved righteousness and hated iniquity;" and was a chosen Instrument to perform a work for humanity, and to be their great Exemplar. His mission was to prepare the way of holiness, that others might, with safety, walk therein. And he became as a lamp to the feet, and a light to the path of all who choose to follow him in the work of regeneration; aided by ministrations from on high, he raised a standard upon which was inscribed Purity, Fidelity, and Self-sacrifice! There were beauty and excellence in his whole character. Every virtue found an abiding place in him. Benevolence, firmness, and strength of purpose to sacrifice selfish pursuits, were manifest throughout his life. He did not allow his powers to lie dormant and await some great revolution to arouse them to action, but by persevering energy he "overcame the world," and encouraged his followers to do as he had done. He said: "Be of good cheer, I have overcome the world." What world was it that he overcame? He did not use carnal weapons to conquer nations; far from it. He was a man of peace; and, if it were in his power to achieve military renown, his life was devoted to a higher purpose.

Jesus was a man of like passions with his disciples, and overcame those in himself by the cross; and he encouraged his disciples by bidding them be of good cheer; for if it were possible for him to conquer the world in himself, it would also be possible for them. The same power is given in our own time; if we will do the works, we shall experience the same results. And it is a binding requirement upon every one, who "names the name of Christ, to depart from iniquity," as he did, and to put on his life and character, and follow in his footsteps, and strive to promote peace and good-will among men.

That blessed day is approaching, prophesied of old, when "righteousness shall cover the earth as the waters cover the sea, and nation shall not lift up sword against nation, neither shall they learn war any more."

Dawn upon us, O glorious day of peace! May the work of self-denial diffuse itself throughout the length and breadth of our land,

and the Sun of Righteousness shed abroad its searching rays, penetrating the deepest recesses of the human mind, banishing, forever, the dark clouds of idolatry and superstition.

Eliza Winslip, Son Yea, N. Y.

REMARKS AT STEINWAY HALL.

BY ANNA WHITE.

It is a satisfaction to me to meet with the audience before us, and to have an opportunity to communicate a few thoughts, and to give expression to some of the deep feelings of my heart.

I come before you in the humble garb of a Shaker. Yet I am not an alien. New York city is the place of my nativity—the home of my early childhood. Fortune favored me with a few years' residence in the State of New Jersey, where I roamed in those beautiful green meadows in sight of the majestic ocean, and I never tired of watching the flowing and ebbing of the tide, or listening to its surging waves. I was a child of nature, and believed in the saying that "God made the country, man made the city."

When I again returned to the city I could not feel at home. My father, mother, brothers and sisters were here, all of whom I tenderly loved, and many would have judged that I was in possession of all that would tend to make life happy and joyous. But to me it was not home. My heart was pained when I saw the inequality and injustice that existed—the wealthy rolling in affluence and splendor, the poor clothed in rags, and suffering from cold and hunger, I often said, "Where, O where, is God's justice!"

City life seemed so artificial. It did not meet the demands of my nature, nor satisfy the cravings of my immortal spirit. I turned from it all to seek a city which hath foundations where love and equality reign, the fruit of which is peace.

From a knowledge I had obtained, through reliable sources, I believed the Shakers were in possession of that which my spirit yearned to find. Accordingly in the year 1849, I visited the Society at Mt. Lebanon. The child-like simplicity of their manners, and the purity of their lives, won me to them, and after due deliberation I concluded that the home of the Shakers should be my home, "their people my people, and their God my God." With them I have toiled with my hands, and with them I have engaged in the worship of the living God, and to me those seasons have been as joyous as heaven, and as solemn as eternity—the sweetest hours of my life.

After twenty-five years' experience, almost to a day, I return to the city of my birth to testify that God dealt kindly and tenderly with me, when he sent some good angel to lead me to my beautiful consecrated home. I have never ceased to give thanks, and, henceforth, all the powers of my being shall be dedicated to His service in sustaining the cause of truth and righteousness upon the earth.

A man diseased in body can have little joy of his wealth, be it ever so much. A golden crown cannot cure the headache nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, wheresoever you lay him—on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distract and discontent.

PETITION.

O Lord, my God, I love thee
With all my heart and soul!
Do in thy loving mercy,
My mind and thoughts control.
Thy power alone can raise me,
Above the shades of death;
Therefore, O God, I'll praise thee,
So long as I have breath!

May I, to Thee, come nigher—
My Light, my Life and Stay;
With truths, my soul inspire,
O hear me when I pray!
And may thy blessing, Father,
Descend like heavenly dew;
Thy promises remember—
Thy Covenants renew.

Lydia Lewis, Mt. Lebanon, N. Y.

LIGHT.

ONE of the Apostles in his version of the word glory—made three divisions—"glory of the sun, glory of the moon, and glory of the stars." So when speaking of Light, it may also be classed under three heads, viz.: artificial, natural and spiritual. Artificial light is obtained through a variety of means—gas, petroleum, whale oil, wax candles, down to the rush taper.

In the natural, visible heavens, luminous bodies, called suns and fixed stars, revolve around the center of gravity; they do not reflect the light of other planets, but are themselves primary sources of light. Secondary planets, like the moon, have their place, their glory, as well as the Primary, varying in magnitude and degree; but the nearer the Secondary is to the Primary, the greater the amount of light received.

Light is the agent through which objects become visible to our senses, and it is indispensable to the growth and development of all material substances; without it there can be no perfection. Plants that are kept in dark cellars are pale and sickly in appearance, while those of the same kind, when exposed to the vivifying rays of sunlight, present a deeper, richer hue.

Natural things are symbols of spiritual things; the spiritual being superior, for the reason that the natural is designed to meet the temporary wants and physical needs of humanity, while in a terrestrial state of existence. The spiritual is created for, and adapted to, the soul-needs, and reaches to the life beyond. As the solar rays are essential to animal and vegetable life in the outer world, or rudimentary sphere, so also are rays of divine light, which emanate from the Central Sun of all worlds, indispensable to the soul's growth in the ever unfolding truths pertaining to the life that is eternal.

There are bodies terrestrial, and bodies celestial, and there is a glory and light pertaining to each. On the natural or generative plane of life, those who are the most just and moral, most strict in the observance of Nature's laws, are stars, or lights to those who are lower in the scale of morality than themselves. Those who, by reason of gross sins, are in darkness, are like plants in a cold dark cellar, morally and spiritually diseased; and they need the power of truth to lift the curtains that the light may shine upon their souls, and convict them of wrong-doing, and cause them to forsake it. And they need to be acted upon, and to receive the influence of the more progressed in their own Order.

Those who have risen to the higher Angelic Order—into the "resurrection"—above marriage, are bright spiritual lights that act upon those who stand the highest, and are the most progressed in the Natural Order. And they who are the most spiritually progressed, approach the nearest to the redeemed in the spirit world, and receive the most directly from the Central Source of all Light, and are thus enabled to shed effulgent brightness through spheres below them. Such become living, hallowed temples for the indwelling of the Holy Spirit—receptacles of Light and Glory.

Emily Offord, Canaan, N. Y.

INDUSTRY.

"Let us toil, for all that lives,
Sacrifice of labor gives."

To be alive in the work assigned us in life's busy sphere of action, is to be fulfilling the design of our existence on the earth. High powers and capacities enfolded within, need but the developing process (education) to bring them forth to uses best calculated to benefit ourselves and others.

Why idly dream of pleasure, or languish in indolence? Why seek rest in sloth and ease, instead of uniting with living moving forces which are actively engaged to progress and hasten the growth of all in Nature's realm? Toiling myriads therein, mock the trial. "Go to the ant thou sluggard, learn of her ways and be wise." Untiring industry marks the life of the tiny creatures, as they build, and gather, and store away their food for future use, on the real communistic plan, as do the bees. It is proverbial that the busy bee through all the sunny hours toils unceasingly sipping honey drops from fields of fairest bloom; yet God replenishes their cups with sweetness; and their toil is not in vain. Nor are the curious little workers selfish; they fill many a cell beyond their own need, and man with all his intellect, not half so "wise in his day and generation," feasts on the fruits of *their* industry, without realizing the worth of hard earned labor, spent in its accumulation, which *he* would be quite unwilling to give for others.

Thus it is with *all* the sweets and blessings of life and home; they come not by chance. Heaven has not ordained that they should drop down upon us to curse, instead of bless, our existence. These are the well-earned fruits of industry, gathered and secured to us through cheerful sacrifice in duty, and a lofty purpose of doing good.

It is in the beautiful well ordered system of Christianity, that we behold, outwrought, those glorious principles which create the common brotherhood of man, and sustain mutual, fraternal industry, in its highest and best forms. The Gospel never repealed the rulings, "In the sweat of thy face shalt thou eat thy bread;" but in justice—righteousness and equality—gives to labor new dignity, and transforms it from menial slavish servitude, to pleasant, active occupation.

Herein lies the Christian's warfare against selfishness, with heart wrapt in coat of mail—shrinking closely within its narrow sphere, in constant terror of being drawn too far from its contracted limits, into the broadening field of true philanthropy, where it will be robbed of that ease-loving spirit, which fixes bounds for the soul's expansion, and dwarfs the powers of mind and body. It is this low sordid selfishness that makes the world just what it is,— "a school of wrong"—where a greedy, grasping love of gain to waste in prodigality, and sensual indulgence, and where self-destructive pleasure is the ruling motive.

In our beautiful love-built Zion home, I behold, with exceeding joy, the actualization of the highest and purest ideal of life, which many have longed and waited to see, but were not able to attain unto. Here is, indeed, a spiritual communion of self-sacrificing souls, devoted unreservedly to each other's good, influenced by chaste soul love, they form a heaven upon earth.

"Always busy," I once remarked to an aged sister, who was plying her needle with the quiet but queenly air of one whom indolence had never dwarfed nor selfishness demeaned. "I never spent many moments idly in my life," was her pleasant response. Her long life, like that of many others, had been given in a noble service. Such fulfill the apostolic injunction "Not slothful in business; fervent in spirit, serving the Lord." It is this real fervency of spirit, enlisted in a good cause, that gives zest to labor, sunders the soul from selfishness, and lights it with a glow of expansive life, akin to the benign influence of sunlight.

O may the young, who are sharing the blessing of consecrated toil, make firm their resolve to live for lofty aims and benevolent purposes, to strike their roots deep in the soil of usefulness—spread wide their branches of

industry, and let their clustering leaves be the growth of well filled moments; then like grand old Oaks, their shade will, in time, be a grateful retreat for the toil worn and weary, and the blessing that faileth not shall be the reward of well doing.

Martha J. Anderson, Mt. Lebanon, N. Y.

DUTY OF CHILDREN TO SUPERIORS.

THE editorial upon "Government of Children," in December No. of SHAKER AND SHAKERESS, is calculated to awaken thought concerning the duty of youth and children toward their parents, guardians and seniors.

When I read, "'Tis the duty of parents and guardians to study the germinal traits of character in children, and make due allowance for peculiarity of disposition, circumstances of birth, and how they can best secure their confidence," it came home to me; and I felt that I had cause to render thanks for the kind consideration extended to me in my more youthful days. True, I had passed the period of early childhood before I found those who really understood my nature, and could comprehend my needs. Constitutionally I was impulsive—strong-spirited—and independent; but the voice of reason, mixed with love and tenderness, led me to self-conquest. I have yet many years to pass before I reach the meridian of life, and I still feel the need of wise counselors to aid me; that all my physical, mental and spiritual powers may unfold, expand and grow, and be a blessing to myself and others.

I have learned one important lesson, i. e.: Those who, through love and kindness, restrained me when I was running too far, and too fast, and guided my wayward feet in the path of wisdom which leads to peace, were my truest and best friends. And I do not cease to give thanks to God for such Angel guides, as they have been to me. I am confident that youth and children who are the most submissive, obedient and teachable, receive the greatest benefit from the instruction of parents and those who watch over them for good.

Children and youth bear the same relation to advancing life that time bears to eternity. If children are dutiful, there is a modesty and pliability attending that period of life. It is their normal condition; and they are adorned with innocence and simplicity which makes them beautiful. They who possess those adornings, if attentive and industrious in learning, and practicing the lessons taught them, will increase in knowledge and goodness, instead of having those virtues turned to arrogance and self-conceit, which bar the way to cultivation and moral growth.

Habits formed in early life are the most enduring. Impressions made in childhood are slow to fade. The mind is then free from the cares and burdens which riper years impose—is ready for ideas—the memory is clear and retentive, suited to gather and retain the first seed sown, whether good or bad. Therefore, children and youth should have the opportunity afforded them to obtain true and just conceptions of life. The right use of instruction and knowledge, is to free the mind from ignorance and prejudice, whether inherited or acquired.

Life might be a paradise of beauty, if the seeds of disobedience had no soil wherein to germinate and grow. May we not hope the time will come when that woe will be removed? This state of things can be attained unto only by individual exertion and self-sacrifice. Obedience to conviction of right and duty in all things, will dispel the darkness and sorrow caused by disobedience. The result of adhering to principle would be to elevate individuals; then, to exalt nations.

Those who regard the laws of their being, and are true to their convictions, are the stronghold of the earth, and assist the public conscience in rising to a higher plane of action; and those who begin in early life to perform good deeds, may stand in the innocence and beauty of life through time, never feeling the blight of sensuality.

I rejoice to know that there is an Order of people where *principle* is first, and *pleasure* derived from the senses is subordinate. From their standpoint of observation, they discern the wrongs and evils of society—and mourn

their fearful ravages; while they toil and battle to destroy the dragon power that is devouring the youth of the land.

What then shall be the duty of the rising generation toward those who are giving their lives for the good of humanity, if not humble, submissive love and obedience? Outside of the Shaker Order, there have been parents who instilled right principles into the minds of their children, and reared them to be national guides—lights—in their day. To Washington, Lady Jane Grey, Margaret Propper, Abraham Lincoln, and many others, is honor due. They were stars in the terrestrial heavens. Believers in Christ's Second Appearing are called to be stars in the Celestial heavens, to teach the higher truths and the law of love. Under the power of that love the impulsive child is made penitent; the irreligious to feel reverence for sacred things. All this I have seen; and I am thankful that, within my Zion home, children are governed in justice and love, and are taught to be pure and truthful. The same impression cannot be made upon all minds. If some turn to the weak and vain things of the world, to seek indulgence in carnal pleasure, after having been taught the higher life, they never forget the lessons which have been given them; and inasmuch as they sin against light, they have to feel the stings of a guilty conscience. While those who study well and are true to conviction, will be as the flowers of heaven that bloom with beauty in the spirit-land.

Charlotte Byrdsall, Mt. Lebanon, N. Y.

MISSIONARY.

Go forth little "Shaker," your mission fulfill:
Proclaim the glad tidings of peace and good will,
Lift up thy bright banner, and on it inscribe,
"Love is our motto, and truth is our guide."

Encourage the faint'ring, and strengthen the weak;
If man would be happy, God's law he must keep;
For sorrow must follow departure from this,
And, just in proportion, diminish his bliss.

Go say to our Brothers and Sisters abroad,
Though erring, fear not; for our Parents are good;
They send to earth, *Saviors*, in mortals to dwell,
That souls may shun evil, and learn to do well.

And thus, by progression, mankind will ascend
In spirit with Father and Mother to blend;
As true sons and daughters, complete the great
chain

Encircling humanity's Ocean and Plain.

Eunice Cantrell, Mt. Lebanon, N. Y.

A SUGGESTION.

MINISTERS often hold conventions, to which delegates are sent from various churches, located in different parts of the country. Would it not be a good thing for ministers' *wives* and some earnest, pure-minded women, to hold conventions also, and take counsel together, and construct some rules of propriety to be observed by the spiritual leaders of the people, and exert a saving influence, over the Clergy, in this way? By timely effort in this direction, they might do much to save the reputation of their husbands, ward off shame, confusion and disgrace from the churches; and be help-meets, in a spiritual point of view, as well as in the domestic relations of life.

Where could man look for an impartial advocate and supporter of his character, if not in the partner of his life, if she be a true woman? In his ministerial duties, she might shield him from temptation, in many ways, and also be a Mother, in a degree, in the Church over which her husband presides; to whom burdened, suffering females might find access, and unbosom their griefs and sorrows and find some relief. If they would become ensamples to their sisters in the Church, in dress and manners, and strive to silence the tongue of slander—discourage envy and jealousy, I believe God would bless their efforts.

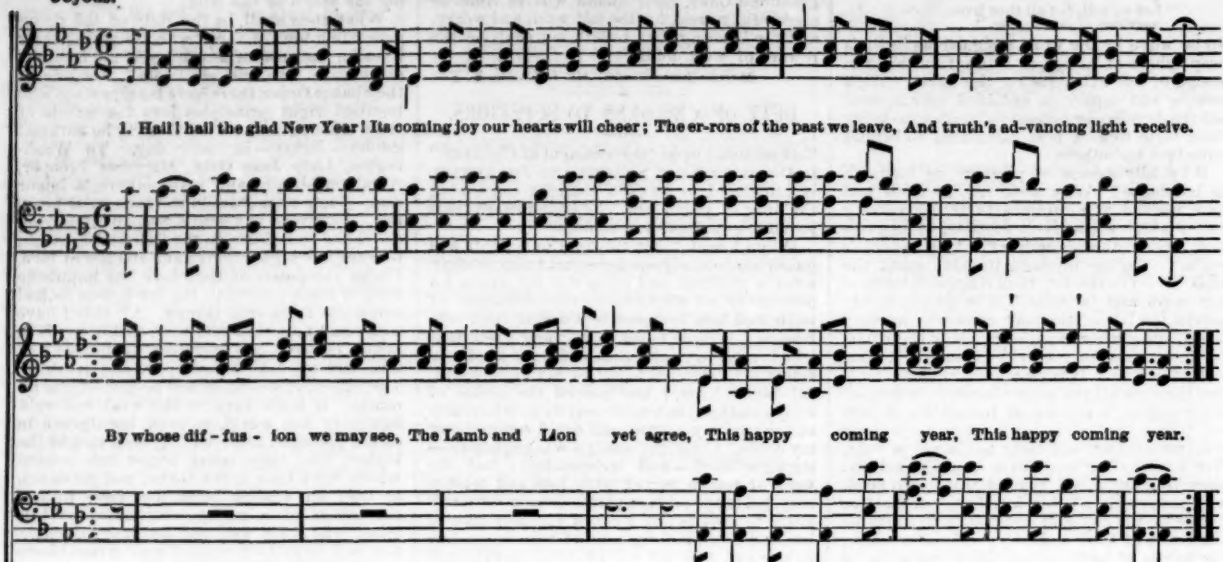
Nancy Pirley, West Pittsfield, Mass.

THE SHAKER AND SHAKERESS.

POSTAGE prepaid. It is decided to let the outside subscribers have the paper for fifty cents, as heretofore, and to charge all Believers fifty cents.

THE COMING YEAR.

Joyous.



1. Hail! hail the glad New Year! Its coming joy our hearts will cheer; The errors of the past we leave, And truth's ad-vancing light receive.

By whose dif-fus-ion we may see, The Lamb and Lion yet agree, This happy coming year, This happy coming year.

2.
Though labors new await our hands,
We will not bind in iron bands
The talent God to us hath given
To make our home on earth a heav'n.
But sow anew the precious grain,
And scatter broadcast o'er the plain,
This joyous coming year,
This joyous coming year,

3.
The seeds of goodness, love and peace,
Of kindness with its rich increase,
These in our hearts' best soil shall live,
Till blossoms sweet their perfume give,
While ripen'd grain in sheaves well bound,
Shall in our garner-room be found,
This joyous happy year,
This joyous happy year.

WELCOME.

TO OUR MISSIONARIES.

Welcome as the sight of haven to the starving sailor crew,
Welcome as the sparkling waters to the desert traveler's view,
Welcome as the fresh'ning showers to the parched and thirsty earth,
Welcome as the truth of heaven to the soul that feels its worth,
Welcome as love's healing balm is to the bruised and wounded breast,
The return of Zion's mission to their Gospel kindred blest.
Yea, we greet you, well beloved! Ye have nobly fought the fight,
Victors' laurels wreath the brows of those who conquer wrong with right,
Hate with love, and selfishness supplant with feelings good and kind,
Who exhale a peaceful sphere of love and purity of mind.
Ye have cast upon the waters—but ye have not lost the seed;
It shall germinate in souls that saviors on Mt. Zion need;
They shall flock to Zion's borders, sick of sin and selfish strife,
They shall find a promised land and eat the precious bread of life.
Freely have ye sown the seed, and bounteous harvest shall ye reap;
Ransom'd souls shall yet rejoicing heartfelt blessings on you heap.
Not of the redeeming power of slaughter'd martyr's sacred blood,
Shed for ev'ry erring mortal drown'd in sin's o'er-whelming flood,
Was the burthen of your message to the mixed and motley throng.
Nay, a more exalted theme—a testimony stern and strong,
'Gainst a selfish life of sin, against hypocrisy and sham
That gives carnality free scope while trusting in a slaughtered Lamb.
(Lamb or man, it matters not, the principle's the same; who seek
Salvation through the grace of God and faith in Calvary are weak.)
Help thyself and God will help thee was the burthen of your song;

Self-reliance, active effort is the maxim of the strong.

Ye have taught the law of kindness, not to fellow-man alone,
But to ev'ry living creature that can cruelty be-moan;
Ye have inculcated justice, mercy, charity and love;
Ye have blest all honest effort pain and suffering to remove.
And the angels bless your labors; we most heartily unite:—
We who here at home, in peace, remember'd those who fought the fight,
Braved the storm, the morn and turmoil, found in Bab'lon's busy mart,
Spreading Gospel tidings:—lovingly we clasp you to our heart.
Welcome, father, mother, sister, brother, Gospel kindred dear,
Welcome, Zion missionaries, kindly welcome here!
Hewson Brown, Mt. Lebanon, N. Y.

FORETHOUGHT.

NEW YEAR'S GIFT.

I'll write it on the snowy page
That now before me lies;
I'll blend it with the roaming themes
That to my vision rise.

I'll call it when emotions swell,
To check their flowing tide;
I'll wear it as a gift of God,
To humble all my pride.

I'll bring it as a helping hand,
Wherever need is found;
I'll sow it as a precious seed
Upon the holy ground.

I'll prize it as parental love,
To keep regret afar;
To bless the harvest of the year,
And be its ruling star.

I'll wrap my spirit in its light,
That darkness may not come,
I'll hold it as a motto bright,
Within my sacred home.

C. Devyr, Mt. Lebanon, N. Y.

EDITORS.

EDITORS cannot always help themselves. They are at the mercy of the agents they employ. But the engagement of such agents ought surely to form one of the sacraments of life. A man who undertakes to report what he sees, or hears, ought to make truthfulness his religion, and to be ready to cut off his right hand rather than let it write down falsehood. The lies and slanders which go up and down the land, blighting fair fames, impeding holy causes, and doing the devil's work of perpetuating evil, will take decades of years to undo. And on the authors of those misrepresentations will lie the heaviest guilt—the guilt of perverting good to evil, of wantonly turning the best instrument of truth to the base service of falsehood, and of betraying the confidence reposed in them, and thus weakening trust between man and man all the world over.—Charles Vosey.

ACCORDING to Bayard Taylor, the women of ancient Egypt enjoyed many of the rights for which the strong-minded sisterhood contend to-day. The wife's name was often placed before that of the husband, and the sons often bore the names of the mothers, instead of those of the fathers. Indeed, the man possessed no important right which was not equally shared with the woman.

SONNET.

Is future life a shadowy dream
A myth that puzzles still the brain?
Or closely folded as a ream
Of unwrit leaves, without a stain?
Closed volume, to material sense,
That governs with imperial rod,
And brings the meagre recompense
A final home beneath the sod?
* * * The soul recalls; a secret spark
Flames with the light of endless day;
No longer veiled in dungeon dark,
Or screened by perishable clay,
It rises up on Hope's bright wing,
Of immortality to sing.

Martha J. Anderson, Mt. Lebanon, N. Y.

OBITUARY.

SARAH E. JEFFERSON, aged 18 years, June 16, 1874, Harvard, Mass.

HANNAH SMITH, aged 66 years, November 26, 1874, Second Family, Mt. Lebanon, N. Y.